

CERTAIN
30
QUERIES,

PROPOUNDED

To the Churches of Christ; and all that fear God,
and love the appearing of King JESUS.

Q U E R I E. I.

W Hether there be not sufficient in the Bible, as it is translated into English, for Believers under the Gospell to prove their Faith, and Order or Church-fellowship by, without any tradition of men, as *Matth. 20. 28.* teaching them to observe whatsoever I have commanded you, and lo I am with you alway, even to the end of the world; according to *Tim. 2. 3. 14, 15, 16, 17.* But continue thou in the things which thou hast learned, and hast been assured of; of whom thou hast learned them. And as from a childe thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus: All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works: Compared with *Rev. 22. 18, 19.*

Q 2. Whether Christ Jesus hath not given as plain and perspicuous a rule under the Gospell, to Believers in all their Administrations to the end of the world, as *Moses* did to the Jews under the Law *Deut. 4. 2. Isa 8. 20. Jer. 6. 16. Joh. 5. 39.* Search the Scriptures, for in them you think to have eternall life, and them are they that testify of me; compared with *Ephes. 4. 8. 11. to the 14.*

Quer. 3. Whether any thing may be brought into the worship of God, for matter or form, that is not exprest in the Gospell, or the Epistle of the Apostles, seeing the Jewes were required so strict obedience under the Law; as it was given of God by *Moses, Deut 12. 32.* What thing soever I command you to observe do it, thou shalt not adde thereto nor diminish from it: compared with *Pro. 30. 6.* But believers much more under the Gospell, as given by Christ: *Heb. 1. 1, to the 4. and 2. 1, to the 5. and 3. 1, to the 4. and 10. 18, 29.* He that despised *Moses* Law died without mercie, under two or three witnesses: Of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Sonne of God, and hath counted the blood of the covenant wherewith he was sanctified, an un-holy thing, and hath done despite unto the spirit of Grace?

Quer. 4. Whether actuall Believers, confessing sins, and professing faith, with desire

desire of the Ordinance, be not the true subject of Baptisme or Dipping: And the right form, Dipping or Burying in water, not Sprinkling with water, it being not according to the rule and institution of Christ and the primitive Churches practice, Mat. 28. 19, 20. Acts 2. 37, 38. and 8. 12, 13. But when they believed *Philip*, preaching to them the Kingdome of God, and the name of Jesus Christ, they were all dipt both men and women, compared with verses 36, and 37. Rom. 6. 4. Coll. 2. 10. And this is performed in shew by Godfathers and Godmothers, commanding the Priest to dip the childe, as is cleer in the Rubrick: And whether the Administrator be not to go down into the water, as *Philip* with the Eunuch, Acts 3. 38. and *John* with Jesus, Matth. 3. 16.

Quer. 5. Whether repentance and faith, with desire of dipping, be not of necessity to be required, according to the former Scriptures; and declared in the Catechisme set forth by authoritie, of every one that is baptised. And whether there be not the same ground for Common Prayer, Surplice, and the rest, as for sprinkling of Infants?

Quer. 6. Whether Christ commanded, or the Disciples and Apostles ever practised the dipping (much lesse the sprinkling) of Infants of eight dayes old, or the like; or when or by whom it was first invented; which we finde to be one *Fidus* a Priest, and confirmed by *Pope Innocentius* about 300 years after Christ: And whether such as seek to uphold it by Scripture, be not those false accusers *Paul* speaks of, 2 Tim. 3. 3. In that they pretend Scripture for it, when both the Church of Rome, Councils and Fathers (as they call them) confesse it to be but a Tradition: And whether the Inventers and upholders declare not themselves worse then *Balam*, Numb. 22. 18, who being sent for by *Balack* to curse the people of God, and so to be raised to great promotion, answered; *If Balack would give me his house full of silver and gold, I cannot go beyond the Word of the Lord my God, to do lesse or more.*

Quer. 7. Whether every one that looks for life, and salvation by Christ, and profess faith in him, be not bound to partake of that one Baptisme, Eph. 4. 4, 5, and not content themselves with any inventions of men: For as *Elisha* said 1 Kings 18. 21, how long halt ye between two opinions, if God be God follow him, if *Baal* be God follow him: So say I, if Dipping actuall Believers be Gods Ordinance, obey and imbrace it; If Sprinkling Infants be according to Christs institution, prove it by the Scripture, and continue it: For as the Apostle saith, if he, or an Angell, bring any other doctrine then what they have received, or above what is written, let him be accursed, Gal 1. 8, 9. 1 Cor. 4. 6.

Quer. 8. Whether every particular Church of Christ or Assembly of Saints, in the order of the Gospell, have not power from him their Head, to receive in, deal with, or cast out their own Members, by the onely Lawes, Keyes, or Statutes of him their King and Law-giver, according to Is. 33. 22. The Church of Ierusalem, Corinth, or the Churches of Galatia, for James 4. 12. there is one Law-giver who is able to save and to destroy, Acts 2. 41, 46, 1 Cor. 5. 4, 5.

Quer. 9. Whether Religion be to be forced or compelled by any panall Laws and Statutes? Or if these Scriptures prove not the contrary: Psal. 118. 43. and 110. 3. Math. 10. 1, to the 16, and 20. 1, to the 10, and 28. 19. Mark 16. 15, 16. 2 Cor. 10. 3, 4, 5. 2 Tim. 2. 24, 25. And whether the Civill Magistrate in forcing the conscience, fulfils not these Scriptures, in giving their power and Kingdome to the Beast, Revel. 17, 12 to the 18. And whether as was said by Christ, Matth. 23. 32, to the 36, Fill yee up the measure of the Fathers, ye serpents, ye generation of Vipers, how can ye escape the damnation of hell; wherefore, behold I send unto you Prophets, and wise men, and

and Scribes, and some of them ye shall kill and crucifie, and some of them shall ye scourge in the Synagogues, and persecute them from Citie to Citie; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous *Abel*, unto the blood of *Zacharias* son of *Barakias*, whom ye slew between the Temple and the Altar: So whether the blood; imprisonments, banishments, deaths, and persecutions, of what kinde soever, that hath been spilt of any of the Saints, that hath witnessed for the truth since Christs death, our *Abel*, shall not be required of the Kingdomes and States where they have suffered. According to *Isa. 43. 4.* and *Jer. 25. 13.* to the 18. and *Rev. 18. 21, 22, 23, 24.* The Angel took up a stone like a great millstone and cast it into the Sea saying, thus with violence shall that great Citie Babylon be thrown down, and shall be found no more at all: And the voice of Harpers and Musicians and Pipers and Trumpeters, shall be heard no more at all in thee: And no Craftsman of whatsoever craft he be, shall be found any more in thee, and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee, and the voice of the Bridegroom and of the Bride shall be heard no more at all in thee, for thy Merchants were the great men of the earth, for by thy sorceries were all nations deceived; and in her was found the blood of Prophets and of Saints, and of all that were slain upon the earth: compared with *Jude 15.*

10 Whether Religion is to be fought for with carnall weapons by Believers, in the first publishing the Gospell, for the planting or after preserving the Churches of Christ? Or, if these Scriptures prove not cleerly the contrary, *Mat. 10. 16.* Behold I send you forth as sheep in the midst of Wolves; be ye therefore wise as Serpents, harmlesse as Doves, *Mat. 16. 24, 25.* Then said Jesus unto his Disciples, if any man will come after me, let him deny himself, and take up his crosse and follow me; for whosoever will save his life shall lose it, and whosoever will lose his life for my sake, shall finde it: *2 Cor. 10. 3, 4, 5.* For though we walk in the flesh we do not warre after the flesh, for the weapons of our warfare are not carnall, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledge of God; and bringing into captivitie every thought to the obedience of Christ: compared with *Ephes 6. 11.* to the 19. *Col 1. 24.* *Revel. 6. 10.* and *11. 12.* And they overcame him by the blood of the Lamb, and by the word of their testimonie, and they loved not their lives unto the death: Their weapons as I conceive being onely Faith, Preaching, Prayers, Sufferings, and Tears, *Mark 16. 16.* *2 Cor. 5. 20.* Now then we are Embassadors for Christ, as though God did beseech you by us; we pray you in Christs steed be ye reconciled unto God: *Ier. 9. 1.* and *13. 17.* *2 Cor. 12. 15.* And I will very gladly spend and be spent for you, though the more abundantly I love you, the lesse I am beloved. According to *Eccles. 9. 17.* *The Words of Wise men are heard in quiet, more then the crie of him that ruleth among Fooles.*

Quer. 11. Whether Nationall or Parishionall Assemblies, be by divine Institution Churches of Christ, now under the Gospell, or a humane invention, and contrary to the Primitive churches practice, as *1 Cor. 1. 2.* Unto the church of God which is in *Corinth*, to them which are sanctified in Christ Jesus, called to be Saints. *Ioh. 15. 19.* If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. *1 Pet. 2. 5. 9.* Ye also as lively stones, are built up a spirituall house, an holy Priest-hood, to offer up spirituall sacrifices, acceptable to God by Jesus Christ. *Verf. 9.* But ye are a chosen generation, a Royall Priesthood, an holy nation, a peculiar people, that you

shew forth the praises of him, who hath called you out of darknesse into his marvellous light: And that some would shew, how and by whom the Nationall or Parochiall Assemblies, were first begun, contrived, or constituted?

Quer. 12. Whether God makes any covenant under the Gospell concerning life and salvation, with any Parishionall church and their naturall seed, much lesse with any Nationall; which is cleer he doth with all the Saints, and churches of Christ. Mark. 16. 16, *He that beleeveth and is baptised, shall be saved* Rom. 2. 6. 7 Who will render to every man according to his deeds, to them who by patient continuance in well doing, seek for glory, honour, immortality, and eternall life; The contrary proved Mat. 3. 7, 8 9. Rom. 9. 7, 8. Gal. 3. 6, 7, 8, 9. 27, 28, 29. And therefore whether practising contrary to the Scripture, pretending Scripture for their doings when there is none, be not as *Isaiah* saith, seeking deep to hide their counsell from the Lord, whose works are in the dark, turning things upside down saying; who seeth us, or who knoweth us, saying of him that made them he had no understanding. *Isaiah* 29. 15, 16.

Quer. 13. Whether the Parishionall Assemblies, and the Ministerie of England, have not their Constitution and calling from the Church of Rome, by *Austin* the Monk? As we humbly conceive is to be seen in the Book of Ordination, dedicated to Archbishop *Abbot*. And whether such as have their call from them, be not as truly Antichristian as theirs? Seeing *Job* the 14. 4. he saith, *Who can bring a clean thing out of an unclean? not one.* Therefore Christ saith, Math. 7. 15, 16 *Beware of false Prophets which come to you in Sheeps clothing, but inwardly they are ravening Wolves, ye shall know them by their fruites: Do men gather Grapes of Thornes, or Figges of Thistles: Even so every good Tree bringeth forth good fruit; But a corrupt Tree bringeth forth evill fruit: A good Tree cannot bring forth evill fruit, neither can a corrupt Tree bring forth good fruit.* Verses the seventeen and eighteen.

Quer. 14. Whether any that pretend to renounce their call from the Prelates, may preach (as some do) by vertue of their gifts (as they pretend) without first conversion to the Faith, and obedience to the Gospell; And so joyning to a church of Christ in order, and by them sent forth, with whom they are Members: Seeing the Apostle saith, Rom. 10. 15. How shall they preach except they be sent? And Acts 13. 3. When they chose *Paul* and *Barnabas* (it is said) when they had fasted and prayed, they laid their hands on them and sent them away.

Quer. 15. Whether after the Apostasie *JOHN* speaks of (Revel. 6. 14, 15.) Heaven being rowled up as a Scrole, and the witnesses being slain (Chapter eleven verse the seventh to the twelfth) the churches of Christ are not to be so gathered as they were first instituted by Christ, and planted by the Apostles, as in the first of the Corinthians the third and the 9, to the 15, and Revelat. the eleventh and the first: And there was given me a Reed like unto a Rod, and the Angell stood saying; arise and measure the Temple of God, and the Altar, and them that worship therein.

Quer. 16. Whether the Ministerie of the Gospell be not those gifts, and those onely of Apostles, Prophets, Evangelists, Pastors and Teachers, which CHRIST gave at his Ascension (Ephes. 4. 8. 11.) Wherefore he saith when he ascended up on high, he led captivity captive, and gave gifts unto men; And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers. And whether as the false church is rejected and the true erected, the false Ministerie be not to be forsaken and the true received, and consequently false Baptisme renounced,

and

and the true assumed? According to Ier. 31. 6. to the 10. *The Lord hath brought forth our righteousness, come and let us declare in Zion the work of the Lord our God.* And 2 Cor. 6. 17. *Wherefore come out from among them, and be ye separate saith the Lord, and touch no unclean thing, and I will receive you: compared with Revelat. 18. 4. Come out of her my people, partake not of her sinnes, and that ye receive not of her plagues.*

Quere 17. Whether Abraham had not a carnall or temporall covenant made to his carnall seed, the Promise being of carnall or temporall things, sealed to them with a carnall seal? Gen. 17. 13. Also a second or new covenant, made with him and his Spirituall seed concerning spirituall things, even the kingdome of grace and glory: (Hebrews 8. 7. to the 12) whereof the Holy spirit of Promise is the seal. And thus (as I conceive) things are proportionable; Two covenants (Gal. 4. 24) Two seeds (verse 23) Ishmael of Abraham and Hagar, which typed the carnall seed; And Isaac of Abraham and Sarah, which typed the Spirituall seed. These had likewise two Seales; Circumcision (Gen. 17. 11) and the Holy spirit of promise: (2 Corinth. 1. 22. Ephesians 1. 13. 1 John 4. 13) But now under the Gospell, the carnall Commandment together with the subject, is done away by the crosse of Christ (2 Coloss. 14.) Blotting out the hand-writing of Ordinances that was against us, which was contrary to us, and took it out of the way nailing it to his crosse: And instead thereof we have a spirituall covenant typed by the carnall: Also the Spiritual seal the Holy spirit of Promise, signified by the carnall seal likewise; a Spirituall Infant, a new born Babe in Christ, in whom Christ typed by the male is newly formed, signified by the carnall Infant: These had also two states and conditions promised; the naturall seed the Land of Canaan (Genesis 17. 8) but the Spirituall seed, the Kingdome of Heaven: Genesis 17. 19. Romans 9. 7, 8. Galatians 3. 7, 8, 9. Romans 2. 7. Mark 10. 30.

And whether the Admission of Children to Baptisme, and so into Church-fellowship by anothers faith, either Parents, or Godfathers and Godmothers (as they call them) be not contrary to the Scriptures? Which cleerly shewes that men are saved by their own faith, and not by the faith of others: Habakuk 2. 4. Romans 1. 17. Hebrews 10. 38. John 1. 12, 13. and 3. 3, 5. 2 Cor. 5. 16, 17.

Quere 18. Whether it may not be said of Infants sprinkling, as at the mariage of England and Scotland? Where every one is charged to examine themselves, as they will answer at the day of judgement; If they know any cause why they may not lawfully be joynd together then to speak; Because such as are joynd together otherwise then Gods Word doth allow, are not joynd together by God, neither is their Matrimonie lawfull: So of Infants Baptisme or Sprinkling, it may be said, That those that are baptised (or rather sprinkled) otherwise then Gods Word doth command (Matthew 28. 19, 20) were never baptised into CHRIST; (Galatians chapter the third, verse twenty seven) Neither is their Baptisme lawfull (Ephesians chapter four, verses four and five) There is one Body and one Spirit, even as ye are called in one hope of your Calling, one LORD, one Faith, one Baptisme.

Quer. 19. Whether under the Gospel the Church and Civill state be not two distinct things as bodies or corporations Independant of themselves, by Gods divine ordination, as is largely shewen by Master Hancoke, in the three Kingly Estates, Or Light for the Ignorant; That is, the civill state, the true Ecclesiasticall State, and the false Ecclesiasticall state, & whether the 3 part or civil state which was noted in speech

between Mr *Selden* and Master *Grimstone*, to be but *Iure Humano*, having power from God only over our Estates Liberties & lives, and that which is externall, as is noted by *Luther*, and therefore are called Fathers of our flesh, Heb. 12. 9. have any authority from God to settle Religion, which is *Iure Divino*, And settled already by the Parliament of Heaven, with a curse denounced against all that adde or diminish, and therefore not to be altered, but by the same authority and Parliament of Heaven, by which it was enacted, Mat 28. 18, 19, 20. Revel. 22. 18. 19.

Qu. 20. Whether it be not a Humane Invention, and not Gods Ordinance, for one to go up into a pulpit, and there speake an houre or more, and deliver what he please, without questioning by any of the Assembly, though never so erroneous, or judging by them whose due it is, or adding, if truth, or whether these Scriptures prove not the contrary, Act. 13. 16. & 17. 11, 1 Cor 14. 31, 32. For ye may all prophesie one by one, that all may learne, and all may be comforted: and the spirits of the prophets are subject to the prophets, for God is not author of confusion but of peace, as in all the Churches of the Saints, And Pet. 1 4. 10. As every man hath received the gift even so minister the same one to another, as good stewards of the manifold grace of God. And as every member that hath any gift, is to administer the same for Gods Glory, and the peoples good, so the power of determining is onely in the particular Church where it is done, they being the freest Independent body under heaven, whose power resteth in the body, not in the Officers, Mat. 18. 20. and 28. 20. Act. 1. 21. to the 26.

Quer. 21. Whether the servants of Christ are not to preach by vertue of a gift given, Ephes. 4. 8. 11 being called thereunto by the Church of which they are members, as Acts 13. 3. And not by arts learned at the Universitie, or Authority gotten from Bishops or any others; And whether those priests that hinder beleivers from exercising those gifts, or those books from printing, which are plainly proved by Scriptures, be not a part of the Four angels: Revel 7. 1. that hold the four winds that they should not blowe upon the earth, which causeth separation, when men may not deliver truth, nor contradict errors, the Word of God, being as *David* saith, Psal. 39. 3. Like a fire within the breast of his Discples, they being as the Lawyers that take away the key of knowledge, and enter not in themselves, but hinder those that are entering. Luke 11 52.

Quere. 22. Whether it can be properly said that the Ministers of Englang doe convert any to the faith of Christ and obedience of the gospel by their preaching, seeing they take it for granted before they sprinkle the Infant, that it is regenerate and borne Anew, whereas before it was the Childe of wrath, but the godfathers having profest repentance and faith and desired baptisme, or having one of the parents a beleever, as they now say, the Minister saith, he receiveth the childe into the congregation of Christ flock; Now we never read that the members of Christs church hath conversion preached unto them, after thy are added to the church, but before, to bring them thither, As Acts. 2. 38, 40. 41. & 3. 19, and 26. 17, 18. Col. 1. 12, 18. Ephes. 2. 19. Now therefore ye are no more strangers, and forreiners, but fellow Citizens, with the Saints & of the household of God, but afterwards they are to be fed, as *Paul* exhorts the Elders of Ephesus, Act. 20. 28. they being before begotten to the faith as he saith, 1 Cor. 4. 15. For though you have ten thousand Instructors in Christ, yet have ye not many Fathers, for in Christ Jesus I have begotten you through the Gospel.

Quer. 23. Whether the two Witnesses spoken of in the Revel. 11. 3. may not be understood to be the Scriptures and those gifts or ministerie of the Gospel, Mat. 28. 19, 20.

19, 20. Ephes. 4. 8, 11. And whether their being clothed in Sackcloth, signifie not, their poor mean and spised and persecuted condition, according to Mat. 10. 16. Behold I send you forth as Sheep in the midst of Wolves, 1 Cor. 4. 9. to the 13. and 2. Tim. 3. 12. and John 15. 18, 19. which as the Lord complaineth of the false Prophets, Ezekiel 34. 3. Who eat the flesh, and cloath themselves with the wooll, which now will not serve, but Silke Plush, or Velvet, they being indeed the great Merchants of the earth according to Revel. 18. 11. to the 19.

Quere 24. Whether the true Ministers of the Gospel, may not or ought not to worke with their hands in some particular calling, to eate their owne bread, as *Paul* did, Acts 18. 3. and gave command to all others, Mat. 10. 8. freely ye have received freely given, 1 Cor. 4. 12. and 9. 18. Acts. 20. 33, 34, 35. I have coveted no mans Silver or Gold, or apparell, yea you your selves know, that these hands have ministred to my necessity, and to them that were with me.

I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said it is more blessed to give then to receive, and 2. Thes. 3. 8. Neither did we eat any mans bread for nought, but wrought with labour and travell night and day, that we might not be chargeable to any of you, not because we have not power, but to make our selves an ensample unto you, to follow us, for even when we were with you this we commanded you, that if any would not worke, neither should he eate, for we heare that there are some which walke Amongst you disorderly, working not at all, but are busie bodies, now them that are such, we command and exhort by our Lord Jesus Christ, that with quietnesse they worke, and eate their owne bread, but the Lord of old, by the Prophet, reproves those that preach for hire, and Divine for money, and yet would lean upon the Lord, and say, is not the Lord among us, Micha. 3. 5. to the 11.

Quere 25. Whether under the Gospel there be any priviledge or prerogative by descent or generation, seeing the Scripture saith, Eze. 18. 4. That soul that sinneth shall die: And Hab. 2. 4. The Iust shall live by his faith, And Gal. 5. 6. and 6. 15. Circumcision nor Vncircumcision availeth any thing, but a new creature, and faith which worketh by love, and Christ tels the Jews who were *Abrahams* seed after the flesh, they were of their father the Devill, John 8. 44. And *Paul* saith, 2 Cor. 15. 16. Henceforth know we no man after the flesh, yea though we have known Iesus Christ after the flesh, yet henceforth know we him no more: and Gal. 3. 7, 8, 9, 26, 29. If you are of the faith of *Abraham*, then are ye blessed with *Abraham*, for ye are all the Children of God by faith in Christ Iesus, and If ye be Christs, then are ye *Abrahams* seed and heires according to the Promise, according to Iohn. 1. 12, 13, and 3. 3, 5.

Quere 26. Whether those gifts of the Apostles, Prophets and Evangelists, which Christ gave at his Assension, Ephes. 4. 8, 11. For the begetting to the faith, and planting in Church fellowship, do not continue after the apostacie, though commonly said to be ceased, as well as Pastors and Teachers, according to Mat. 28. 20. Ephes. 4. 13. 1 Cor. 3. 5. to the 10. or by what gifts they must be gathered converted or begotten, seeing it is the pastors duty to feed and instruct those that are begotten as *Philemon* 10. I beseech thee for my son *Onesimus*, whom I have begotten in my bonds, Now it belongs to the Ministerie of Apostles to beget, and not to Pastors and Teachers, as Acts 20. 28. where they are to feed those that are begotten according to Isa. 2. 3. and 1 cor 12. 20. Revel. 14. 2, 6, 7, 8, 13, 15, 17, 18, 19.

Quere 27. What may be meant of the Great city Babylon, being divided into three parts, Revel. 16. 19. And whether Presbiteriall Nationall Government, which some would have set up, be not the third part or division thereof, and as truly Antichristia

tichristian as the Papall or pontificall: And whether their Government would not exceed the other in cruelty, had they but the like power as the other had, over the consciences of men, as farre as *Ieroboam* did his father *Solomons*, 1 Kings 12. 10, 11, 14. or that some would declare, what Presbyterian Government is, what power they have wherein their strength Lyes, from whom they receive it, whether from the civill state, or the Ecclesiasticall state, Christ or the civill Magistrate, or composed of both: And whether the the Papall State at first arose not out of a Presbyteriall.

Quere 28. Whether the people of God are not in an Especiall manner to hold and bear forth the Truth when it is most opposed, or decrees made against it, as Dan. 6. 9, 10. Wherefore King *Darius* signed the writing: And the Decree, now when *Daniel* knew that the writing was Signed he went into his house, and his windows being open in his chamber, towards *Ierusalem*; he kneeled upon his knees three time a days, and prayed, and Acts 4. 18, 19. the Apostles being commanded silence answered and said, unto them whether it be right in the sight of God, to hearken unto you more then unto God, judge ye for we cannot but speak the things which we have seen and heard.

Quere 29. Whether the faithfull preaching and patient sufferings of the Saints and Servants of Christ under the Gospel, who have ever gone under reproaches, and trials, as Act. 2. 41. 1 Cor. 1. 24. Col. 1. 24. 1 Kings 18. 17. Where *Elias* was counted the troubler of *Israel*, *Paul* and *Silas* was said to turne the world upside downe, Acts 17. 6. *Paul* counted a pestilent fellow, a mover of sedition among the Jewes, and a ringleader of the Nazarites, yet whether they and others since, walking in Gods owne way faithfully, doth not more publish the truth to the glory of God, the Inlightening of the earth, and the overthrow of the Kingdome of Antichrist, then all the Inventions of men, though never so seemingly holy: According to Christs whords to the Pharisees, Luk 16. 15. *Ye are they which Iustifie your selves before men, but God knoweth your hearts, for that which is highly esteemed before men, is abomination in the sight of God:* And this made the Fathers, as they call them, say, the blood of the Martyrs was the seed of the Church.

Quere 30. Whether in all Ages since Christ there hath not been a people, though few in number, and despised, who walked neerer in practice to the order of the gospel, and institutions of Christ then was the generall profession of the Nation, as 1 Kings 18. 19. and 19. 10, 14. and Mat. 7. 13, 14. Revel. 7. and 13. 3. and 14. 1. to the 6.

Quere 31. Whether those Priests or Ministers that are so forward for pulling downe of stone and wooden crosses, pictures, surplices, common prayer book, and to stand for the liberty of the Subject, yet hold the Ordination received by the authority from Rome, with church state, riches and baptisme, or rather Infants sprinkling, also prohibiting the libertie of conscience, and the very institutions of Christ, are not guilty of that who, which christ pronouneth to the Scribes Pharisees, and hypocrites, for that they pay tithe of Mint, Annis, & Commin, but omitted the weightier Matter: as the Law. Judgement, Mercy and Faith, these, saith he, ought ye to have done, and not to leave the other undone ye blinde Guides which straine at a Gnat and swallow a Cammell: Mat. 23. 23, 24. Luk. 11. 42.

Quere 32. Whether under the Gospel there ought to be requiring or paying Tithes any more then Altar-Sacrifice Priests and a High Priest, as the Lord commanded, Exod. 20. 24. and chapter 28. or Whether the Aronicall Priesthood with those Administrations ended not in christ, as is cleere in the seventh of the Hebrews or whether under the Law, the Priest took any more then the tenth of the increase

crease, and that as Stewards, out of which they relieved the p^oore, the fatherlesse, the strangers and the Widowes, as in, Deut. 14. 29. And how far they that would have tithes now, comes short of them in deeds of mercie and performing dutie.

Quere 33. Whether marriage be not a civill Ordinance belonging to all men, Heb. 13. 4. And ought to be performed by the civill Majestrate, and therefore by all the Disciples of Christ, to be brought from that Antichristian practice, where they have made it part of their Marchandize to uphold their Kingdome, to its proper place of the civill Majestrate, it being Gods Ordinance among all, as Gen. 2. 18. to the 24. Ruth. 4. 1. to the 13.

Quere 34. Whether it be not as truly Antichristian, and destructive to the rule of the Gospel, and the Institutions of Christ, to have two Baptismes, the one dipping of actual beleevers, the other Sprinkling of Infants, As it would be destructive to the Law of the Land, And to the common wealth, to have two Parliaments, or two powers governing at once; And whether the power of Christ rests not in the body, not in the officers, as the power of the civill State, according to Mat. 18. 18, 19, 20. Acts 1. 21. to the 26. 1 Cor. 5. 4. 5.

Quere 35. Whether the Ministers of Christ after the Apostasie are not to Preach by the same power and Authority and in the same manner, as being sent out by the Church, of which they are members, as *Paul* and *Barnabas*, Act. 13. 2. 3. And whether every beleever, be not to stand for the Prerogative of Christ, and the Liberty of the Church, as well as members of a Common Wealth, are to stand for the Prerogative of the King, Priviledges of Parliament, and Libertie of the Subject, according to Gal. 5. 1. stand fast therefore in the Libertie wherein Christ hath made us free, And be not intangled againe with the yoke of bondage.

Quere 36. Whether the Advice Lately given by the 21 Ministers, to perswade people from entring into Church-Fellowship, and communion for the present, were not contrary to the Scripture, and the practice of the Saints, as Psal. 18. 43. 44. *As soone as they hear of me, they shall obey me*, Psal. 110. 3. *Thy people shall be willing in the day of thy power, and Cant. 1. 4. Draw me, we will run after thee.*

Quere 37. Whether the Civill Magistrate, under the Gospel, hath any charge from God over the Soules of the Subjects, or whether their authority be not onely in things civill; and therefore are called fathers of their flesh, Heb. 12. 9. Rom. 13. 1. 1 Pet. 2. 13. *Furthermore we have had Fathers of our flesh which corrected us, and we gave them reverence, shall we not much rather be in subjection unto the Father of Spirits and line.* Their soules being onely under Subjection, to God in Christ, as Mat. 28. 18. Where Christ saith, *all power in heaven and earth is given unto me*; now where it is alleadged, that under the Law, the Kings did reforme and set up the worship of God? To this I Answer, what they did doe, they did as Types of Christ, or commanded by the Prophets, But under the Gospel it is said of Zion, the church of Christ, that the Kings of the earth, do bring their glory and honour unto it: Revel. 21. verse 24. And therefore as is acknowledged by *Luther* and others, that the Authority of the Magestrate is onely over the body, estate, and life, and that which is externall, but over the Soule, God will have none to beare rule but himselfe, the duty of the Magestrate being to support them, as their Subjects in well doing.

Quere 38. Whether in a Reformation of Religion, things are not to be reduced to the Primitive Institutions: and not to other Churches Reformations, as in *Ezra* 9. 11. *Nehemiah* 8. 1. to the eighth verse, And *Galatians* 1. 8, 9. and *Revelation* 11. 1. Where the Angel commands to measure the Temple of God, and

the Altar, and them that Worship therein; And the first of the Corinthians, chap. 11. verse 23. the Apostle delivers that to the Church, which he had received of the Lord.

Quere 39. Whether it hath not been the practice of the false Prophets under the Law, and in the time of the Gospel, for their owne ends to side with the times, and to be more in number then the true Prophets or Ministers of the Gospel: As in *Eliahs* time, 1 Kings 18.22. Where *Elia* a Prophet of God alone, in appearance, but *Baals* Prophets four hundred and fiftie, likewise in King *Henry* the eighthes daies, *Edward* the sixth, *Queene Mary*, *Queene Elizabeth*, what turning, siding and time-serving: As also when the Bishops was in their power, what cringing and stooping; hiding and running their countries, whereas the true ministers of the Gospel were ever the same, though never so few in number, yet not variable, nor changing with times or State Government, although they went through never so great persecutions, which was a part of their portion, as Mark 10. 3. Phil. 1. 29. Where the Apostle exhorts the Philippians in no thing to bee terrified by their adversaries: which is to them an evident token of perdition, but to you of Salvation: and that of God: *For unto you it is given in the behalfe of Christ, not onely to beleieve on him, but also to suffer for his sake:* And James 4. 4. *The friendship of the World is enmity with God, whosoever therefore will be a friend of the World, is the Enemy of God,* and John 14. 19. *If ye were of the World, the world would love his owne, but because ye are not of the world, I have chosen you out of the World, therefore the world hateth you.*

Quere 40. Whether it be not a sure marke to know the Ministers of Antichrist by their Pride, Idlenesse, contempt of the poore Brethren, persecution, and covetousnesse, contracting for hire, changing of places for greater wages, As what will you give me, and ile be your Minister, *Judas* like, Matthew 26. What will you give me and ile be your Minister to deliver CHRIST into their hands: And they covenanted for thirty peeces of silver; whereas the servants of CHRIST is to strive to make the Gospel free, Matthew 10. 8. Freely ye have received; freely give: and 1 Cor. 4. 12. & 9. 18. & 2. 12, 14, 15. Where the Apostle saith: He will not be burthen some unto them: For saith he I seek not yours, but you, for the children ought not to lay up for the parents; but the parents for the Children: And it is to be noted, that he which came to CHRIST, telling him that he would follow whithersoever he went (was a Scribe) but he telles him: *The Foxes have holes, and the birds of the ayre have nests, but the Sonne of man hath not whereon to rest his head,* Mat. 8. 19, 20. Luke 9 57, 58.

Quere 41. Whether the Ministers, or rather the Servants: as 2 Cor 4. 5. of the churches of CHRIST under the Gospel, be not to be at the disposing of the church whose servants they are, as is cleere: Acts 6. 3. and 13. 2. and 14. 27. Colo. 4. 17. And therefore not to be changing at their owne pleasure, for a better Benefice, richer flocke, or greater hire: As too many doe, they disposing of the church, not the church of them, who therein as *Paul* did: serve not the Lord CHRIST, but their own belly: And by faire words seeke to deceive the hearts of the simple: Rom 16. 18. professing they know God, but in workes they denie him, being abominable and disobedient; and to every good worke reprobate, or voide of judgement, but as *Paul* saith; 1 Tim. 6. 9. 10. They that will be rich fall into Temptation, and snare, and into many foolish and hurtfull lusts, which drowne them in destruction and perdition, for the love of money is the roote of all Eyill, which while some covered af-

ter they have erred from the faith. And pierced themselves, thorow with many sorrewes, this was *Indas* his condition: Mark chapter 14. verse 10. 11. Also *Demas*, 2 Tim. chap. 4. verse 10. Like them that received the seed among thornes Mat. 13. 22. *Who hearing the word, the care of this world, and the deceitfulness of riches choak the Word, and he becommeth unfruitfull.*

Q. 42. Whether one of the chiefest duties the Lord requires of that honorable high court of parliament be not, or had not been to relieve those that have been oppressed by the unjust courts and Judges. And whereas their Honours may be employed in greater affaires, there might not be some godly men appointed for that businesse to relieve those plundered Subjects, as well as a Committee for plundered Ministers, whilst there is releif to be had from their oppressors; And that because the Lord commands that as Justice is to be Executed impartially: Leviticus chapter 10. verse 15. Deuteronomie chap. 1. vers. 17. and chapter 16. verse 19. 2. Chronicles chapter 19. verse 7. Upon which doing, they might expect Gods speciall presence, as *Isaiah*. chap. 58. verse 4. to the 9th. So also it is to bee done speedily, as 1 Kings chapter 20. verse 42. and chapter 22. verse 28. Where the Prophet said to *Ahab*: Thus saith the Lord, because thou hast let goe out of thy hands, A man which I had appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people: and Ecclesiastes chapter 8. verse 11. Because sentence against an Evill worke is not executed Speedily, therefore the hearts of the sonnes of men is fully set in them to do evill; And *Jeremiah* chapter 48. verse 10. Cursed bee hee that doth the worke of the Lord negligently, And cursed be he that keepeth back his sword from blood, therefore *Iethroes* advice to *Moses* was Ex. 18. 21. to provide out of all the people Able men such as feare God, men of truth hating covetousnesse: And place them to be Rulers over the people, and whether the greatest offences are not to be punished onely by death. So far as concernes the Civill Majestrate.

Q. 43. Whether the best Employment for the Sinod to have bin employed in, were not truly to translate the Bible into English by reason that some of it as it is Translated into English, is quite put out, as Acts chapter 1. verse 26. And they gave forth their lots, and the lot fell upon *Matthias*, and hee was numbred by a common consent with the Eleven Apostles, where common consent is left out, and Acts. 14. 23. Where the word Election is quite left out; untranslated, Mat 28. 19. where if with *Paul* wee desired to speake in a knowne tongue we, might have Baptizing, Dipping.

Quere 44. Whether notwithstanding the prohibition, which men through Ignorance or malice obtaine, as hath ever been the practice of false prophets and Ministrie of Antichrist, to shelter themselves, And their practises under the Civill Magistrate, the people of God are not to witnesse to whatever truth the Lord betrusts them withall, as *Amos* chapter 7. verse 10. to the 17. *Daniel* chapter 6. verses 10. 11. Acts chapter 4. verses 18. 19. 20. So CHRIST himselfe saith: *John*. 18. 37. To this end was I borne and for this cause came I into the world, that I should beare witnesse unto the truth: every one that is of the truth, heareth my voyce. and 1 *Corinthians* chapter 9. verses 16. and 17. Where necessity was laid upon *Paul*, saying, Woe unto me If I preach not the Gospel, else hee might have been reproved as the evill Stewart, *Matthew* chapter 25. verse 24. to the 30. verse. So likewise shall every one that improves not the Talent which God betrusts them withall, especially at this time, we having taken a Protestation against Poperie, and

Popish innovation, to the extent of our Estates, Libertie and Lives, and to stand for a Reformation, according to the Word of God, rooting up Episcopacie, Root, and branch, and therefore we must performe our vowes made to God, that the Land mourne not because of oathes, nor commit that sin of devouring holy things, and after vowes to make Inquiry, Pro. 20. 25.

Quere 45. Whether persecution by Imprisoning, Silencing, Fining, Banishing, or taking away by death, for conscience cause, were not first invented by the heathen or the Man of Sin, as to set up, so to uphold his bloody Kingdome; First condemning the servants of CHRIST, for heretickes; And then leaving them to the Civill Magistrate to be tormented and executed, making them their executioners; and as the Papists in former times, so the Prelates Lately, And now the Presbyters, would be, which I conceive to be contrarie to these Scriptures, as Matthew the 7. chapter and the 12. verse: Where CHRIST saith; *Whatsoever ye would that men should do unto you, do ye even so to them, for this is the Law and the Prophets*, and Romanes the 13. chapter, and the third and fourth verses, Rulers are not a terrour to good workes but to the evill, wilt thou then not be afraid of the power, do that which is good, and thou shalt have praise of the same; for he is the Minister of God for thy good, but if thou doe that which is evill be afraid, for he beareth not the sword in vaine, for he is the Minister of God, a Revenger to execute wrath upon him that doth evill, as is largely laid downe in the 1. of Timothie the 1. chapter and the 8. verse, to the 12th. verse, and the second of Timothie chapter the second verse 24. and 25.

Quere 46. Whether those Ministers which have recived, their Ordination and call from Antichrist, shall have any hand at all, or not the least in the publishing that Glorious and Everlasting Gospel, Revelation chapter 14. verse 6. For the overthrowing the Kingdome of Antichrist, and the setting up the Kingdome of CHRIST, according to Jeremiah chapter 49. verse 20. and chapter 50. verse 45. and chapter 51. verse 24. 25, and 26. compared with Matthew chapter 5. verse 19. Whosoever shall break one of these Commandements, and teach men so, he shall be called the least in the Kingdome of God, and Acts chapter 6. verse 7. When the Word of God increased, and the number of the Disciples multiplyed in Jerusalem greatly, then a great companie of Priests were obedient to the faith, and Acts chapter 8. verse 12. 13. When Samaria had received the faith, and were Baptized, both men and women, then Simon himselfe that had used Sorcerie, and bewitched the people formerly, then he beleaved and was Baptized, but as in CHRISTs time, the Pharisees cried out, John the 7th. chapter and the 48. and 49 verses; have any of the Rulers, or of the Pharisees beleaved on him, but this people, which know not the Law, are cursed; so now they usually cry out, do any of the Learned walke in this way of the separation, To which I Answer, for my owne part, I am so farre from wondring at it, that no more of them imbrace it, that considering the Apostles words the 1. of the Corinthians chapter 1. verse 26. to the 30. that I admire to see so many: Yea any at all, considering the great measure of selfe deniall, that must be wrought in them beyond others, when they like the Converts, Acts chapter 19. verse 19. that used curious Arts shall burne their bookes, And with Apollos, bee instructed by Aquila or Priscilla, Acts 18. verse 24, 25, 26. Two poore Disciples, being by trade Tentmakers with whom Paul, wrought, he being of the same craft, verse 1. 2, 3, and

And with *Paul* (Philippians chapter 3. verse the 7, and the 8) count all things but losse and dung, that he might gain the knowledge of Christ; being willing to receive Instruction, and Baptisme, though from *Ananias* a poore Disciple. (Acts 9. 17, 18.) And so as he adviseth (1 Corinth. 3. 18.) become a fool, that he may be made wise.

Quere 47. Whether the shutting up of houses for infection, or the Plague, as they call it, be not a great heedlesse burthen and oppression to this Kingdome, and a meer invention, to the great grief of the perticular persons, and abuse of divers scriptures; contrary to the rule of Equity, and Christs command, who saith: Whatsoever ye would that men should do to you, even so do you unto them. And at the last day, when Christ shall say, depart from me ye cursed into everlasting fire, prepared for the divell and his Angels! One chief reason was, I was sick and in prison, and ye visited me not: Will it be a good plea for them think you to say, thou wast sicke of the plague or sicknesse? Surely no. Christ excepts no disease, but saith, the haire of their head are numbred: And a Sparrow falls not to the ground without the providence of God, Matth. 10. 29, 30, 31. Again, whereas many ignorantly would draw it from the shutting up of the Leprosie, you may easily perceive how grossely they abuse the Scriptures: First, they were never shut up, as I humbly conceive, for fear of infection, but to keep the Congregation cleer; which rather typed the keeping out those that were scandalous of life, and Excommunication to be past upon great offenders: As (in the first of the Corinthians, the fifth chapter, the 4, and 5, verses) the Incestuous person was to be cast out, but from the Leprous the Priest was not to keep, but *Aron* or his sonnes was to have recourse to them, and to look upon it upon all occasions; As is cleer in the 13 Chapter of Leviticus throughout. But the Priests of these times, though they retain their Tithes, yet run from the Plague, as some of them have done from the Cavaliers, or after a rich Benefice, letting who will take the flock: According as *Iohn* saith (chapter 10. verses 10, 12, 13) He that is an hireling and not the Shepheard, whose own the sheep are not, seeth the Wolfe coming, and leaveth the sheep and fleeth, and the Wolfe catcheth them, and scattereth the sheep, the hireling fleeth because he is an hireling, and careth not for the sheep; but the good shepheard giveth his life for the Sheep. And as Christ the head, and true Shepheard, (Isaiah 40. 11. Ezek. 34. 23. to the end of the chapter.) So his faithfull Ministers and servants, as *Paul* expresses (Acts 21. 13.) what mean ye to weep and break my heart, for I am ready not to be bound onely, but also to die at Jerusalem, for the Name of the Lord J E S U S.

A definition of a Church of Christ in the Order of the Gospell; consisting of a companie of Saints, or holy people, called out of the world by the preaching of the Gospell, by a free and voluntarie consent; entring into covenant to discharge duties to God, and one to another, putting on Christ by Baptisme or Dipping.

The perticulars thereof proved.

A Company of Saints or holy people (1 Corinth. 1. 2. 1 Peter 2. 5. 9) called out of the world (John 15. 19) by the preaching of the Gospell, (Matth. 28. 19, 20. Mark 16. 15, 16. Acts 2. 41. Revel. 14. 6.) by a free and voluntary consent (Psal. 18. 43, 44. and 110. 3. Acts 13. 48.) entering into covenant, (Psal. 50. 5.

Zephaniah 2. 1. Acts 3. 25. Mal. 2. 1. Heb. 8. 9.) to discharge duties to God, and one to another, (John 4. 24. Phill. 3. 3. 1 Peter 2. 5. 1 Corinth. 12. 12. to the 28) putting on Christ by Baptisme or Dipping: (Mark 16. 16) Acts 2. 38 41. Gal. 3. 27) For as many of you as have been baptised into Christ, have put on Christ, and (Ephes. 4. 4, 5) this I conceive to be Christs spirituall house under the New Testament, whereof he is Lord, (Hab. 3. 6) and head, (Ephes. 1. 22, 23) and King, (Isaiah 33. 22, and Matth. 28. 18, 19, 20) and Prophet: (Deuteron. 18. 15 Matth. 17. 8. Acts 3. 22, 23) He being the Priest and Sacrifice, by which all that believe are for ever perfected. Heb. 10. 14. For it is not the voice of the Church, as some fondly dream, but Christs voice in the Church that we are to hear: He that heareth you heareth me, and he that heareth me, heareth him that sent me. Luk. 10. 16.

These where-ever gathered together under heaven, Jewes or Gentiles, have power from Christ their head, (Coloss. 1. 18) given to receive in, deal with, or cast out of the Church, by the Lawes and Statutes of King J E S V S, their King and Law-giver. Isaiah 9. 6, and 33. 22. James 4. 12. Acts 2. 41. Compared with Matth. 18. 15, to the 20. 1 Cor. 5. 3, 4, 5, and 2. 2, 3, to the 9.

If any knowledge and light appear, give all the glory to God, through Jesus Christ.

As the Apostle saith in another case, I am in a strait between both; having many reasons not to set my name: As my own unworthinesse and dis-respect, and being liable to sufferings. Yet if I do not, I make my self a Libeller by the Law; therefore to discharge my duty to God and man —

By EDVVARD BARBER, Citizen and Merchant-Taylor of London;

Who (as I have formerly, and ever shall stand for King and Parliament, to the extent of Estate, Liberty, and Life) doth now prostrate the same for King J E S V S, the priviledge of the Gospell, and Liberty of his Churches. And as I have formerly lain in the Univerfity of Newgate eleven moneths, in Kings Bench and Newprison and sued in the High-Commiffion Court, five yeares; and in the Echequer, and Common-pleas; and Kings Bench, being stung by the Locusts that came out of the smoke, that arose out of the bottomlesse Pit: Revel. 9. 2, 3. So I desire to go on not fainting, knowing that in due time we shall reap.

FINIS.



T O

All them that love the publishing of the Everlasting Gospell of King *JESUS*;

I having given in many of these queries, to divers of the Synod, yet could never have any Answer from them; And having taken the Protestation, in which we are to stand for a thorow Reformation, according to the Word of God:

As ALSO,

THe cause of propounding these Queries is, that notwithstanding, being ready to submit to His Majesty, and State, as Masters of our flesh, so farre as concerns our Estates, Libertie and lives; And walking conscionable in the way and worship of God; according to Christs institution and the primitive practice, To whose Word, as our onely Law giver, we ought to have recourse; he being faithfull in all his house, and therefore worthy of more Glory then Moses: Heb. 3. 2, 3. yet have we been, and still are, both in Print and Pulpits, reproached with the name of Anabaptists, and said to deny civill government; as by Dr. Featley, Bakewell the Baker, M. Edwards, &c. which how false it is, let all that know any of us judge: yea the Prelates and High-Commission. before whom we witnessed the truth, when some that now do rail against us hid their heads, and fled their Countries: But yet, so long as we practice according to the Great Charter of King *Jesus*, though we walk in the way called Heresie, as Paul did, Acts 24. 14, yet so worship we the God of our Fathers; being ready as the Apostle Peter adviseth, 1 Pet. 3. 15. Alwayes to give an Answer to every man that asketh, with meeknesse and fear. As also, to receive any information produced from the Word of God: And to that end, if we might enjoy that priviledge that was under the Law among the Jewes, Acts 13. 19, and ought to be in all the Churches of Christ, 1 Cor. 14. 29. 31. and 1 Pet. 4. 10, which order ought to be continued for ever, Matth. 28. 20. 1 Tim. 5. 20. which is to come openly to declare the truth, or convince error, we should be glad: And so that aspersions of running into holes and Chambers, and preaching in Tubs, as they say, would be taken away: Which privacie we have been forced unto; as the Disciples of Christ did for fear of the Jewes. John 20. 19. But as Paul saith, we are not to seek our own, but every one anothers good: 1 Cor. 10. 24. and 2. 12. 14. And as Christ requires, deny our selves: And not like that evill servant, hide our
Talent

Talent in a Napkin. Matth. 25. 24, 25, 26. Neither should the contempt of our persons discourage us, seeing there was a poore wise man, Eccles. 9. 14, 15. delivered the City by his wisdoms, it being besieged by a great King, and great Bulwarkes built against it, yet no man considered that same poore man. Also Jer. 49. 19, 20. and 50. 45. God will work that great deliverance by weak meanes. Also Jer. 29. 14. For thus saith the Lord, hear ye the counsell of the Lord, that he hath taken against Babylon, and his purposes that he hath purposed against the Land of the Caldeans: surely the least of the flock shal draw them out, surely he wil make their habitation desolate with them, therefore the meanes or instrument by which God workes, is not to be condemned, but the wisdom and power of God magnified: As Judges the 7. So 1 Cor. 1. 18. to the 29. Where the Apost'e declares the preaching of the Crosse, is to them that perish foolishnesse, but unto us which are saved, it is the power of God; For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the Prudent: Where is the wise? where is the Scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? for after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishnesse of preaching, to save them that beleive. And 2 Cor. 8. 12. it is accepted according to that a man hath, and not according to that he hath not; for it is very probable, that this unnaturall War will never cease, nor Prerogative of the King, priviledge of the Parliament, and Libertie of the Subject be obtained, till fighting for the Gospell with carnall weapons be laid down; and the conscience left free for Christ, the King, Lord, and Lawgiver, to rule by his own Lawes and Statutes, prescribed in his Word. Isa. 33. 22. James 4. 12. There is one Law-giver, who is able to save and to destroy. Wherefore althow h we are to submit to the Magistrates as the Fathers of our flesh, yet unto God as the Father of our spirits (Heb. 12. 9. and Christ bids (Matth. 23. 30. Let both grow together unto the Harvest; though not in the Church, yet in the world. Shewing a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit, for by their fruit ye shall know them. And consider who must go up and perswade Ahab, that he might go up and fall at Ramoth Gilead, 1 Kings 22. 20, 21, 22. but a Spirit that would go forth, and be a lying spirit in the mouth of all his Prophets; and the Lord said, thou shalt perswade him, and prevail also, go forth and do it. Also Rev. 16. 13, 14. & I saw three unclean spirits like frogs, came out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet, which are the spirits of Devils, working miracles, and goe forth unto the Kings of the Earth, and of the whole world, to gather them to the Battle of that great day of God Almighty.

By EDWARD BARBER, Citizen and
Merchant-Taylor, of London.